ing, and appreciation of the pioneers of our movement. — *Robert D. Thompson, Erie, IL.*

I have just finished reading your history, and I carefully read every word in it. It is lucid and to the point. Your research is extensive and sufficient. I do think, however, that you will hear from some of the living men you quoted, telling you that you forced conclusions. — *Earl E. Robertson, president, Guardian of Truth Foundation, Tompkinsville, KY.*

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While I have not yet read it all, I am very impressed so far. It should be on every thinking man's desk in the brotherhood. — *Herbert D. Pollock, Indianapolis, IN.*

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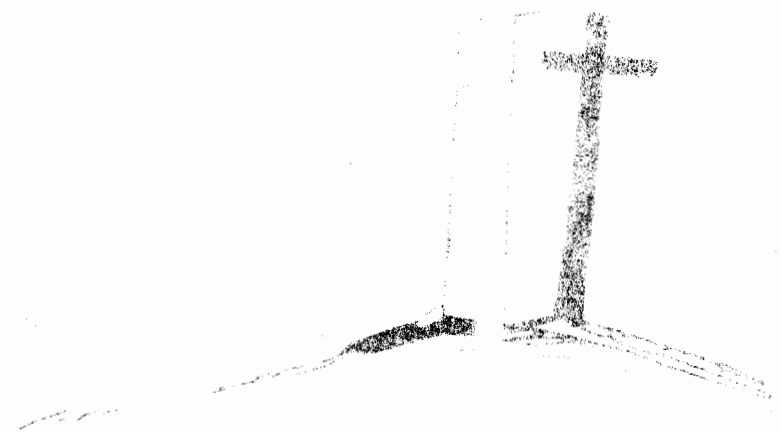

In times of affliction you will commonly meet the sweetest experiences of the Love of God.

Vol. 25, No. 4 Leroy Garrett, Editor April, 1983

The Doe of the Dawn: A Christian World View . . .

THE SPIRITUAL (DEMONIC) UNIVERSE

The thesis for this part of our study is that there are *two* realities, one material or physical (matter) and the other immaterial or non-physical (spirit). Since I believe that the universe consists of both material and immaterial reality, I am a dualist, while one who believes in but one reality, such as a pantheist (who says that *everything* is God) is a monist. The Scriptures point to two universes, a physical one, which includes all matter, and a spiritual one, which includes all spiritual beings, whether God, angels, or demons.

It is the demonic universe that is the concern of this essay, while the angelic universe will be considered in another installment. There are evil spirits as well as good spirits, and we have an inadequate world view if we do not understand that the creation consists of "things visible and invisible" (Col. 1:16), and that our struggle is with a vast unseen world of spirits.

The apostle Paul states the case clearly in Eph. 6:12: "Our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of darkness, against the spiritual forces of wickedness in the heavenly places."

It is a liberating truth that we are not in this world to fight each other. We are to be *for*, not against, our fellow men, regardless of race, color or creed. Here we have ideas foreign to the thinking of most of us: that we are to be *against* the world forces of darkness and the spiritual forces of wickedness. While mankind throughout its history has struggled against itself, "the domain of darkness," which is the real enemy, has gone largely unchallenged.

I will expand on my thesis by telling you a story out of my own experience, which I might call "The Night I Talked with Evil Spirits," if that would not sound too dramatic. The story will serve to set forth a crucial aspect of my view of the universe. It is of course a true story, all too true I fear!

It was an auspicious occasion, for those involved were highly respected professional people of Jacksonville, Illinois, all of them being either MD's or PhD's, along with a clergyman or two, about twelve in all. It was a seance

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conducted by the famous medium, Arthur Ford, who was a friend of Mr. and Mrs. Sherwood Eddy, who were famous in their own right, residents of Jacksonville when I lived there as a professor at MacMurray College. When the Eddys invited me, I told them I would have to be late since I was to deliver a high school commencement address that evening. I was told a chair would be awaiting me, that I should enter by the kitchen door and quietly take my place in the circle. This I did, little realizing what that night would do to me!

I was to learn later that Arthur Ford, formerly a Disciples of Christ minister, conducted a school of psychic research in New York. His book, *As Strange As It Seems*, tells how he was recruited as a medium by a Roman Catholic priest, a Frenchman who lived centuries ago, whom Ford called "Fletcher." This led to communication between the two worlds, with Fletcher speaking for the "spirits" and Ford speaking for the earthlings. To do this Ford would coax himself into a trance and "tune in" to his spirit counterpart. The idea was that each would have a little gathering that somehow knew one another, and so they would talk to each other through the two psychics.

This was my first experience with such a thing and my first reaction was one of amusement. Once I quietly took my seat, the only vacant one in the circle, I was subjected to a spate of trivia. It was ludicrous to see a medium sprawled out on a couch with a napkin over his eyes conveying to a circle of doctors such momentous messages as "Sue Ellen appreciates your serving as organist at First Presbyterian," and this from another world, supposedly!

It was then that Ford (or Fletcher or Somebody) nailed me with *What is Leroy laughing about?* That really jarred me, for the Eddys had made it clear that there would be no introductions until after the seance and that Ford would know nothing of those in the circle, certainly no names. Since I had missed the briefing at the outset, a friend sitting next to me, the history professor of the college where I taught, nudged me and said, "You are supposed to talk to him." So I promptly replied that I was not laughing, which was a lie since I *was* laughing to myself, but simply amazed. He talked about the speech I had just given at the high school, and then referred to an earlier address I had given, "the one last Thursday." He was running ahead of me, for it took me a moment to recall that I had addressed the Congregational Church the preceding Thursday. "We appreciate the fine work you are doing, Leroy," he went on to say.

Then he (or "they") really laid it on me with "You need to ask Phoebe about these things." Now on the ropes, I gulped and muttered something about Phoebe being my adopted daughter. "We know," they said, "for we arranged it." "For your spiritual development," they added,

and went on to tell me that Phoebe was an old soul who had lived many more times than I and one who could teach me much. While they did not call Ouida by name (even the demons can't spell or pronounce my wife's name!), they did tell me that she was psychic, which was no surprise. Others in the circle were similarly smitten, with some things said that "no one in Jacksonville even knew about."

Needless to say that I was very impressed by such a display of psychic power, "mind reading" or "mental telepathy" I called it in explaining it to my colleagues afterwards. They were all agreed on one thing: there was no collusion with the Eddys. We were all impressed with Ford's sincerity (or delusion?), and did the guy ever have class. He was every inch a gentleman, suave, intelligent, and low-key, with no effort to persuade anycne of anything. When he was afterwards asked to clarify something said in the seance, he insisted that he knew nothing of what was said. He was in a trance and it was Fletcher doing the talking! We were persuaded that it was true that he did not know what he or "they" had said during the uncanny two hour session. It was spooky at one point, when Sherwood Eddy, who was also psychic, stood, clapped his hands and cried out, "Fletcher, we are tired, so let's break it off for now!" In a moment Ford arose from his "nap" and coffee was served to a dazed circle of doctors.

I reminded my colleagues that Ford did not tell us anything that we didn't already know. He brought it out of our subconsciences, I argued, borrowing from Freudian psychology, but I readily admitted that that itself was an amazing feat. But it was not communion with departed spirits, as claimed, I insisted. Several believed it *was* communion with the dead, while others were satisfied to leave it a mystery.

I am older and wiser now, and I now believe that it was not psychological at all, but demonic. That night I talked with demons! As a Christian I had no business being there, for it was a flirtation with "the domain of darkness," and if I had it to do over I am persuaded that I would have broken up the seance if I had forcefully asked the demons if Jesus Christ was not Lord. I was in fact attending an evangelistic service for "the prince of this world." The old Deceiver was out recruiting and he promoted his cause that night with the elite of a typical little midwestern city.

The demons know who I am, and they know my name and the names of my children, and they know what I say when I give a speech. And that night they sought to deceive me into believing that I was talking to people like myself who had died and gone into the spirit world. It was all a medley of lies, inspired by the father of liars, the "lying wonders" that the Scriptures refer to, "the mystery of evil" that is ever-present in our world. Despite my naivete and ignorance I was close enough to Christ and the Scriptures not to be deceived by Satan's craftiness. I did not know what it

was that I heard that night but I knew what it wasn't. We may have been talking to our own psychic selves, I figured, but we weren't talking to the dead. The Lord in his mercy protected me from Satan's agents!

Arthur Ford, now deceased, was deceived by Satan. There was no "Fletcher," and there was no communication with the dead. He was a tool of the demonic world and was used to destroy people's faith. While he appeared to be a minister of light, poised and genteel, he was actually a minister of darkness, a servant of the demonic world.

This became dramatically evident when, a few years afterwards, Ford conducted a seance on nationwide TV, during which he conjured up the spirit of the son of the controversial Bishop James Pike. The son was a suicide and his father was desperate to talk with him. Talk about demonic evangelism! Nationwide TV, a bishop of the Episcopal Church talking to his dead son, the world's most famous medium, all for free! Pike was fully persuaded that he talked with his son, assuring the public that things were said that were known only to him and his son. The bishop did not realize that "the Shadow knows!"

Satan got all he could have asked for. When Pike asked his son what the spirits thought about Jesus Christ, the reply was: *we know about Jesus over here, and he is respected as a great spirit, but not as the Son of God.* Millions got the message, right out of "heaven" that Jesus Christ is just another man. Since demons can work miracles Pike was deceived. It shows what happens when a bishop gets away from the Scriptures. Not only did the bishop talk to demons instead of his son, but he allowed himself, a prince of the church, to be used in proclaiming to millions that Jesus is not the Lord of glory. And that message came from another world, where apparently everyone is saved. Arthur Ford was never known to conjure up any souls out of hell!

It is evident that demons are real, otherwise the Bible would not legislate against them. Lev. 21:27 says, "A man or a woman who is a medium shall be put to death." This was not against one acting a hypocrite, for mediums were for real and they communed with real spirits. Black magic was such a threat to the integrity of God's people that Moses enjoined, "You shall not permit a sorceress to live" (Ex. 22:18), and even in the New Covenant Scriptures sorcery is named as a sin that will bar one from God's kingdom. (Gal. 5:20)

Part of the Messiah's mission was to confront the demonic world, and the demons knew who he was just as they know who we are. "What have you to do with us, O Son of God?," the demons cried to him, "Have you come here to torment us before the time?" (Mt. 8:29) And he of course knew who they were, sometime calling them by name (Mk. 5:9). He not only cast out demons but appears to have limited their power, as Col. 2:15 implies: "He disarmed the principalities and powers and made a public

example of them, triumping over them in it (the cross)." While demons could possess people, even children and animals, at will in the time of Christ, the Lord apparently delivered us from that dreadful prospect, for now the demons have to *deceive* us.

If demons could possess people today against their own will, there would be no need for them to use such deceptive tactics as they did on me in that seance. Paul makes it clear that we can "See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ" (Col. 2:8). The "elemental spirits of the universe" refers to the demonic world, and I can "See to it" that they hold no power over me by relying upon Christ.

The apostle further assures us that we can withstand all "the wiles of the devil" by putting on "the whole armor of God" (Eph. 6:11), and it is that context that he refers to the evil spirits as the principalities, powers, and rulers of darkness.

So, while I believe demons are real, I do not believe in "demon possession," because of what Christ has done for us. Satan may dominate our lives, but it is only because we willfully allow him to. And we overcome him and get rid of him by *resisting* him, by means of putting on Christ and the whole armor of God.

That demons have great latitude of power in their evil machinations, even supernatural power, can hardly be questioned. An apostle concedes this when he writes, "Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour" (1 Pet. 5:8). But the next line tells us that we can "Resist him, firm in your faith." Yes, the demons are on the prowl — cinema, the press, TV, literature, institutions, everywhere — *seeking* to devour. But they can't seek us out unless they find us disarmed, away from Christ and his word, no longer praying and trusting.

In fact "deliverance services" conducted by some Christians may themselves be used by Satan, for they imply that what Christ has already done for us is not sufficient. An exorcist (a sorcerer?) is needed, one who has expertise with demons! Don't be deceived by such things, for Christ has already conducted the only "deliverance service" you need, having disarmed the demons, triumphing over them by way of the cross. That victory is for you, just for the asking. The way to be delivered from Satan is to believe and obey the gospel, and to keep on living according to it. — *the Editor*

The victory of the kingdom of God over the dominion of darkness, the devil, demons and death is the most dramatic description of what God has done and is doing in Jesus Christ for the redemption of man from sin. —*Gustaf Aulen*

Foundations of Premillennialism . . . Part 3

THE FIRST RESURRECTION AND THE GENERAL RESURRECTION, (Cont.)

Robert Shank

It is highly significant that, in contrast with numerous general references to the future "resurrection of the dead," a *particular* future resurrection is spoken of as a "resurrection from among the dead" — the same ablative construction used to describe past instances of resurrection. Paul uses the ablative construction in Phil. 3:11, "that if possible I may attain the resurrection from the dead."[7] The Greek text is emphatic, with a special form of *anastasis* with the prepositional prefix *ex* and the repetition of the article before the adjectival phrase for added emphasis, *ten exanastasin ten ek nekron*, "the out-resurrection which is from among the dead." The resurrection Paul has in view is not a general resurrection of the dead, for resurrection will be universal for all mankind, and there is no need to strive to attain it. When Paul speaks of resurrection in general, he speaks simply of *anastasis nekron*, "the resurrection of the dead" (Acts 23:6; 24:21, 1 Cor. 15:12, 13, 21, 42). In contrast, writing to the Philippians of the special resurrection which is his goal, he speaks of "the out-resurrection which is from among the dead" (the Greek text is the most definitive form possible). The general phrase "resurrection of the dead" is used with reference to all mankind, including Jesus and the faithful, but the definitive phrase "resurrection from (among) the dead" is used with reference only to Jesus and the faithful, never with reference to all mankind.

Paul's distinction between the two resurrections becomes especially significant in the light of Lk. 20:35, 36, "But those who are accounted worthy to attain to that age and to the resurrection from the dead. . . cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection." Here again is the ablative construction with *ek* and also the repetition of the article before the adjectival phrase for added emphasis — the most emphatic form possible, *tes anastaseos tes ek nekron*, "the resurrection which is from among the dead." Christ's words have reference to a privileged resurrection which all men are invited to share, but only if they qualify and are "accounted worthy to attain" that resurrection and "that age" that will follow it — the Messianic Age of Christ's rule over the nations. Paul's great desire and goal to "attain the out-resurrection from among the dead" (Phil. 3:7-11) is totally consonant with the words of Christ in Lk. 20:35, 36. The words of Christ and of Paul have no application to a general "resurrection of the dead" in which all men must inevitably participate, but instead have reference to a special "resurrection from among the dead" reserved for the

faithful who qualify as "sons of God" and "sons of the resurrection" and thereby "attain to that age" and the privileged resurrection (the "first resurrection" of Rev. 20) with which that age will begin.

In his great resurrection passage (1 Cor. 15) Paul writes that

> in Christ shall all be made alive, but each in his own order: Christ the first-fruits, afterward they that are Christ's at his coming. Then the end, when he delivers the kingdom to God the Father, when he has destroyed all rule and all authority and power. For he must reign until he has put all enemies under his feet. The last enemy that will be destroyed is death. (vs. 22-26)

It will be observed that in v. 24 I have omitted the word *comes* (supplied by most translators). There is no *ginetai* in the Greek text (cf. Montgomery, who correctly omits *comes*, and translations in which it is italicized as not in the Gk. text). The common rendering "then comes the end" has encouraged many to assume that Paul meant that at the coming of Christ *then comes the end of the world*, involving a universal resurrection and judgment, the conflagration of the earth, and the inauguration of the eternal new heaven and earth. But lexical and grammatical considerations forbid such assumption.

The Greek adverbs of time which can be rendered "then" are *tote* (149 times in NT), *eita* (15 times), and *epeita* (17 times). Our concern is with *epeita* (1 Cor. 15:23) and with *eita* (v. 24). *Epeita* conveys a strong sense of temporal succession, *thereupon, thereafter, then, afterwards* (Thayer) and is used in enumerations of time and order or (in two instances in NT) of order alone (Thayer). *Eita* also conveys a strong sense of temporal succession, *then, next, after that,* and in enumerations is used "to mark a sequence depending either on temporal succession. . .or on the nature of the things enumerated" (Thayer). Examination of the 15 instances of *eita* in the NT indicates that it never is used in the sense of "then" as merely indicating a point of time (a function served only by *tote*), but serves only to denote sequence in a line of succession.

Paul uses *eita* five times. In four instances (1 Tim. 2:13; 3:10 and 1 Cor. 15:5,7) the fact of temporal succession with an *interval* is unmistakable. It would be extremely arbitrary to assume that in his only other use of *eita* (1 Cor. 15:24) Paul does not again have in view temporal succession with an *interval* — especially in view of the fact that the adverb of concommitance is *tote*, and also in light of the fact that context suggests such interval. Consider 1 Cor. 15:22-26 again:

> In Christ shall all be made alive, but each in his own order [*tagma*, rank, company, class]: Christ the firstfruits. . .[interval]. . .afterward [*epeita*] they that are Christ's at his coming. . .[interval]. . .after that [*eita*] the end [*telos*], when he delivers the kingdom to God the Father after he has destroyed all rule and all authority and power. For he must reign until he has put all enemies under his feet. The last enemy that will be destroyed is death [cf. Rev. 20:14].

Kling writes, "afterward — *eita* introduces a new epoch (analogous to *epeita*) which follows after an interval, when we have the conclusion of the whole development."[8]

In his great resurrection passage, Paul has in view the facts of physical death and resurrection. "As in Adam all die [no exceptions]," he writes, "so also in Christ shall all be made alive" in physical resurrection (no exceptions). The total resurrection must include all three *tagmata*: (1) Christ the firstfruits, (2) those "who are Christ's at his coming," and (3) those who do not belong to Christ. In Paul's survey of the *tagmata* of the resurrection, specific mention is made of Christ and of "those who are Christ's," but specific mention is not made of the third *tagma* ("the rest of the dead," Rev. 20:5) whose resurrection is comprehended in the *telos*.

What is the *telos* of which Paul speaks? According to Thayer *telos* signifies the *"end, termination. . .the last in any succession or series. . .*in 1 Cor. xv. 24 [it] denotes either the end of the eschatological events, or the end of the resurrection, i.e., the last or third act of the resurrection (to include those who had not belonged to the number of *hoi tou Christou en tei parousiai autou* [those who are Christ's at his coming]." Thayer's latter interpretation of the significance of *telos* in 1 Cor. 15:24 is completely consonant with the total eschatological disclosure of the Scriptures and the distinction which the NT makes between "the resurrection *of* the dead" and "the resurrection *from* the dead."

Meyer comments on 1 Cor. 15:22-24 (italics his):

> Paul regards the resurrection of all, including Christ Himself, as one great connected process, only taking place in several acts. . . . Paul accordingly describes the *tagma* which rises first after Christ Himself (the *aparche*) thus: thereafter shall *the confessors of Christ* be raised up *at His parousia*. . . . Although Christ is the *first-fruits* of the *believers*, He is nevertheless at the same time the beginning of *all* [the total resurrection of all men]. According to Paul, therefore, the order of the resurrection is this: (1) it has begun already with *Christ* Himself; (2) at Christ's return to establish His kingdom the *Christians* shall be raised up; (3) thereafter — how soon, however, or how long after the Parousia is not said — sets in *the last act of the resurrection*, its *close*, which, as is now self-evident after what has gone before, applies to the *non-Christians*. . . . The last act of Christ's Messianic rule consists in the close of the resurrection, namely, the raising up of the non-Christians; this He performs when He is about to hand over the rule to God.[9]

The foregoing considerations are completely consonant with the categorical affirmations of Rev. 20:4-6 concerning "the first resurrection" of "the blessed and holy" and a later resurrection of "the rest of the dead," separated by "a thousand years" in which those who "have part in the first resurrection" will live and "reign with Christ a thousand years."

THE CHURCH, ISRAEL, AND THE GREAT GATHERING OF THE NATIONS INTO THE EVERLASTING KINGDOM OF GOD

In the forty days between his resurrection and ascension, our Lord instructed his apostles more fully concerning "the things pertaining to the kingdom of God" (Acts 1:3). At the end of the forty days, the apostles had one question concerning the kingdom:

> Lord, will you at this time restore the kingdom to Israel? And he said to them, It is not for you to know the times or seasons which the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and to the ends of the earth. (Acts 1:6-8)

In his final words to his apostles before his ascension, Jesus assured them that, at the time fixed by the Father, the Davidic Kingdom will indeed be restored to Israel. Meanwhile, their mission until that time is to preach and teach his gospel in all the world.

To men of Israel, Peter preached that Jesus is the promised Messiah, that he has suffered to redeem men from sin, and that when Israel repents, God will "send Jesus, the Messiah appointed for you, whom heaven must receive until the time for the restoration of all things of which God spoke by the mouth of his holy prophets from of old" (Acts 3:18-21). In God's own time, when Israel repents, God will send Jesus the Messiah "to restore all things," including the restoration of the kingdom of Israel, as Jesus assured the apostles just before his ascension.

Meanwhile, God is gathering "from among the Gentiles a people for his name" (the Church), as James declared in the Council in Jerusalem, and after this is accomplished

> I will return, and I will rebuild the tabernacle of David [the royal House of David and the Davidic Kingdom of Israel, under the reign of Messiah, Son of David] which has fallen, and I will rebuild its ruins, and I will restore it, in order that the rest of mankind may seek the Lord and all the Gentiles who bear my name, says the Lord, who has made these things known from of old. (Acts 15:14-18)

Paul writes that God has turned the failure of Israel into blessing for the nations in salvation for the Gentiles through the gathering of the Church from the nations. But how much greater will be the blessing of the nations when Israel, provoked to "jealousy" by the Church, turns to God in renewal of penitence and faith and comes into her promised restoration and fulness (Rom. 11:11-15). Israel's partial blindness is only for a time, until the Redeemer comes to "remove ungodliness from Jacob" and "all Israel is saved," and Israel's irrevocable election is fully implemented (11:25-32) for the blessing, not of Israel alone, but of all the world.

"Few there be" that find the Way in this present age, but it will not be so in the Millennium. In that day "the rest of mankind will seek the

Lord, and all the Gentiles who bear my name" — the Church (*ethne*, acc. rather than nom.), composed predominantly of Gentiles, and reigning with Christ over the nations in the Millenium (Rev. 2:25-29). "The rest of mankind" (*kataloipoi*, the "remainers") will be those who survive Armageddon and the judgment of the nations (Mt. 25:31-46) which will follow the return of Christ to restore the Davidic Kingdom to Israel and to make of it the world kingdom of Messiah.

The faithful of the churches will reign with Christ over the nations, not as autocratic bureaucrats (though political authority in the service of the King is indicated), but as "priests of God and of Christ" (Rev. 20:6; 5:9, 10) whose service for Christ will be a spiritual ministry to the people of all nations. After the restoration of the Davidic kingdom, Israel, first among the nations, will be "a kingdom of priests and a holy nation," as God intended (Ex. 19:6). Service to the nations as "priests of God and of Messiah" will be the joint privilege of the Church and Israel (Isa. 61:6, Zech. 8:23). In the millennial kingdom both Israel and the Church will enjoy not only a golden age of glory and blessing, but also the time of their greatest service for God in a ministry to the nations which will bring the great gathering of humanity into the everlasting kingdom of God.

(Let none assume that this constitutes "a second chance" as some, poorly informed, have foolishly charged, for any who had opportunity and refused to obey the gospel in this age will not be present, 2 Thess. 2:8-12; 1:7-10, Rev. 20:5.)

The Millennium will close with the release of Satan for a brief time, when he will again "go out to deceive the nations" and to instigate a great final apostasy and rebellion, which will end in fiery judgment (Rev. 20:7-10). Then will follow the great general resurrection and judgment (vs. 11-15), after which will occur the inauguration of the eternal new heaven and earth, the dwelling place of God and his people forever (Rev. 21,22).

CONCLUSION

The historical foundations of premillennialism in the apostolic and early-centuries churches of Christ rest on the solid biblical foundation of the total prophetic and eschatological disclosure of the Scriptures of the OT and NT. I sincerely believe I have demonstrated this in the 517 pages of my book *Until*, which I commend to the thoughtful consideration of my brethren.

I am well aware that my eschatological understandings, compatible with the understandings of many great men of name and fame in the Restoration movement, are not shared by the majority in our brotherhood today. My commitment, however, must be to the word of the Scriptures rather than to whatever opinions may be currently popular in the brotherhood.

Far more than for unanimity of understanding of all facets of biblical eschatology, I am concerned about the sincerity and strength of our commitment to the authority of the Bible rather than of the opinions of men. Without such commitment there can be no true faith and allegiance to Christ and to God and his Word. True commitment to the authority of the Bible will leave us free to study the Scriptures objectively, and free to declare our findings and to differ among ourselves as brethren without breaking fellowship over matters not germane to faith and obedience to Christ and the gospel and to faithful discipleship. Let our concern be for the candid pursuit of truth and understanding rather than for the defense of opinions. Let us not fail God as stewards of holy truth entrusted to us in the words of Holy Writ. We will all answer in that Day, not one to another, but to the Author of the Book. — *Robert Shank, 624 Kings Avenue, Mt. Vernon, MO 65712.* (You may purchase *Until* directly from Robert Shank at the above address, $11.95 postpaid.)

Notes

1. Loraine Boettner, *The Millennium,* Philadelphia: Presbyterian & Reformed Publishing Co., 1957, p. 30.

2. *Ibid.*, p. 31, quotation from B. B. Warfield, "The Millennium and the Apocalypse," reprinted in *Biblical Doctrines*, 1929, pp. 647, 648, 662.

3. David Brown, *Christ's Second Coming: Will It Be Premillennial?,* New York: Robert Carter and Brothers, 1851, p. 460, italics his.

4. Christ, the true "bright Morning Star" (Rev. 22:16) will give himself to the faithful of the churches — collectively the Church, his Bride — in perpetual eternal union in the Marriage of the Lamb (Rev. 19:7-9).

5. H. A. W. Meyer, *Critical and Exegetical Hand-Book to the Gospel of John* (Wm. Urwick, trans.), New York: Funk & Wagnalls, 1884, p. 186.

6. T. B. Baines, *The Lord's Coming, Israel, and the Church*, London: W. H. Broom, 1878, p. 69f.

7. AV fails at this point, following Textus Receptus and rendering "the resurrection of the dead." I examined 22 trans. that follow the superior Gk. texts, rendering "the resurrection from (among) the dead."

8. Christian Friedrich Kling, Lange's *Commentary on the Holy Scriptures: Corinthians* (Philip Schaff, trans.), Grand Rapids: Zondervan Publishing House, on 1 Cor. 15:24.

9. Meyer, *Critical and Exegetical Hand-Book to the Epistles to the Corinthians* (G. D. Bannerman, trans.), New York: Funk & Wagnalls, 1884, p. 355f.

Travel Letter . . .

REMEMBER RICHMOND!

(Delayed)

I thought I might be able to write this account while ensconced on the campus of the Union Seminary of Virginia in Richmond, but two of the seminary's students, Larry Toney and Chris Davis, graduates of Johnson Bible College, kept me too busy. Here I am back home in lackluster Denton, Texas, relishing the good time I had and realizing that I must be one of the most fortunate men in all of history, for I visit the most fascinating places on earth and commingle with some of God's most beautiful children. Now you tell me, how can anyone have it better than that? And then I come home to Ouida. It is really too much. All of this and heaven, too!

It was my first visit to Richmond, a city upon which history has laid a heavy hand. There were some "little" things I wanted to see: the hall where Lee accepted the command of the Confederate forces (the only general in history to be offered the command of *both* sides in a war!) and the place where Alexander Campbell met with Virginia's great for the 1829 constitutional convention. I did not realize that these two events took place in the same hall in the Capitol, though it now serves only as a shrine. Aaron Burr was also tried for heresy there. So one has to watch lest he be overcome with history.

When I was at Princeton I did a research paper on the religion of Robert E. Lee, a man that I have come to admire greatly. I remembered from my reading that the memorial for him in Richmond, as magnificent as it was, had but one word inscribed on it, LEE. I wanted to see that above all else. Chris and I circumvented the statue not unlike the way the old general did his enemies. Magnificent! Especially since its recent refurbishment. It must be the only major memorial in the world with just one word telling its story. LEE! What more need be said? But I have thought of a possible epitaph, from the perspective of more than a century later. *So right and yet so wrong!* But it is not possible for Virginia, not even in 1983. Lee is a great study in human personality, of how men of fine character are flawed by pride.

Virginia is not still fighting the Civil War. They just haven't surrendered yet!

The dear old lady who guided us through the Capitol and I got into a friendly argument. I observed that when Lee retired to the presidency of Washington College (on parole and stripped of U.S. citizenship!) that he told a visitor that had he known the South would have been so ill-treated by the Union he would never have surrendered, that he would have fought to the death. The visitor, one of his "Lieutenants" as I recall, suggested

that it was not too late, that there could be another call to arms. But Lee, crushed by the events, lamented that it was indeed too late.

The dear old sister, one of the few left with that engaging southern accent, informed me in no uncertain terms that I was wrong, that such an incident never occurred. I think I know that I remember my history correctly, but I may not have time to search it out, so if some of you Civil War buffs will come to my rescue, I will write the woman and re-open the battle for Richmond.

But I had another thought as I made my way through the Museum of the Confederacy, and I have it now as I refer to "Civil War buffs." Such suffering, such tragedy, such madness, such nonsense! A new nation, founded under God, committing homicide, suicide, and fratricide all in one. And men of the character of Lincoln and Lee. It confirms the message of *Romans*, that there is something dreadfully wrong about the human race, and ah, but for the grace of God!

How can any of us be buffs of such an episode of human misery? How can we make sport of such national shame? Virginia is a vast battlefield, and anyone with a metal detector can find enough old bullets and bombs for his showcase, bullets and bombs that left men dying, brother against brother, along with orphaned children, widowed wives, and bereaved parents. One brother told me he had gathered a tubful of such momentos. All such should be melted into a black wreath of continuing repentance for a national disgrace and a highhanded sin against the God that bore us. Brethren will replay the Civil War as if they were playing chess — "If Stonewall Jackson had only lived. . ." Will Germany one day have her "Nazi war" buffs and will her children gather the hair, teeth and ashes of those burned in the furnaces of Auschwitz?

I was in Richmond to speak at the Week of Prayer for Christian Unity in the chapel of Union Seminary. Other speakers included a bishop of the Greek Orthodox Church and a bishop of the Roman Catholic Church. It is likely that my presentation on unity was more "catholic" than either of theirs, though I did not get to hear them. One Roman Catholic student in the seminary was heard to remark that what I had said about unity was what he believed. Someone else asked our men if what I had said was what their church believed. Their reply was that my presentation was their heritage "at its best," which means, I suppose, that we don't always live up to what we preach. But then who does? I plan to publish my remarks under the title "What I Desire for Christian Unity" in this journal, perhaps in the same issue with this travel diary. (Later!)

Chris and Larry were pleased to have someone of their background in the pulpit of that famous old seminary, and they think it is the first time ever that anyone has presented the Stone-Campbell plea in the entire 171-year history of the school.

Those who read my essay may notice that I stated a premise not previously taken: *a united church will have an open pulpit, open communion, and open membership.* While all of us within the Movement practice at least one of these, many react very negatively to the idea of open membership. My own folk in Churches of Christ suppose they would repudiate baptism if they approved of open membership, and the Christian Churches fear that it would be a surrender to the Disciples of Christ since that was an issue in their half-century quarrel that ended in division. But all of us practice open membership *de facto* more than we are willing to admit.

I am persuaded that if we can practice any one of the three *opens* without compromising truth, we can practice all three. While I fought this out with myself for years, I am now persuaded that we can make nothing a condition of acceptance of another believer except loyalty to Jesus Christ as Lord. Our Movement started that way, Christ-likeness being the only basis for Christian fellowship. We can return to it without any compromise of truth. I think I now know that we cannot be a real unity movement if we make a particular understanding and practice of baptism a test of communion.

I will be saying more about this a we go along, and I hope those of you who are tempted to turn me out as a heretic will forebear and give me a hearing. If you are willing to pass the Supper to one who is not yet immersed, I think I can show that you can list him as a "member" of your church. But this entails an examination of the whole idea of "membership," official and unofficial. So be a good sport, however much you may disagree with me, and give me time to ask a few questions. One I want to ask is why we assume the prerogative to give people the third degree about their baptism when they come to us as a professed Christian. Why can't we let our witness for believer's baptism by immersion be within the framework of fellowship, leaving it to the individual to make response as he sees more truth? What kind of unity people are we when we refuse to accept other believers as equals because they do not see baptism the way we do?

I am not asking for any compromise with truth, but only that we grant to others what we want for ourselves, *loving acceptance* based upon our common devotion to Jesus Christ, not upon someone's notion as to what constitutes complete knowledge and perfect obedience. I plan in future editorials to show how we can accept all Christians as equals and have an open pulpit, open communion, and open membership and still have a strong commitment and effective witness to all that we hold as truth. But we need a better term than "open membership."

While I addressed Union Seminary and two different churches of our heritage while in Richmond, the most important part of the visit were the

small gatherings in homes of folk from all three wings of our heritage. The renewal that we hope for among all our churches will come from the rank and file primarily, and when you meet the kind of folk I do you have reason to take heart that we are destined for a better tomorrow. — *the Editor*

CHURCHES OF CHRIST DEBATE HOMOSEXUALITY

A gay task force here in Denton placed a leaflet in the mailbox of the University Church of Christ, which is hard to the campus of North Texas State University, entitled *What Jesus Said About Homosexuality.* But the leaflet was composed of blank pages, except a concluding summary that read, "That's right, Jesus said nothing at all about homosexuality."

You might get by with adulterating the mailboxes of other churches like that, but not the Church of Christ, especially the *University* Church of Christ, where they debate at the drop of a hat, or the drop of a leaflet. If they need to finance *both* sides of the debate, and thus pay the enemy to fight, that they will do, as in the case of flying philosopher Anthony Flew all the way from England to debate Tom Warren. (No pun intended!)

The church challenged Dr. Ralph Blair of New York, the author of the leaflet, who has a ministry to gays, to debate. He accepted. It was a one night stand at the NTSU auditorium and attracted about 1,000 people. There might have been fewer except that the local paper revealed that one side had asked for police protection.

But in a way there was but one side, for it was really the Church of Christ on *both* sides of the issue. While Dr. Blair is a Presbyterian, he was sponsored by or at least paid by the Acappella Chorus, a Church of Christ gay organization that now has chapters in Houston, Los Angeles, and Seattle. In fact there is now an actual gay Church of Christ in Houston. Many of these were present for the debate, some of whom I know personally, and they were of course supporting Dr. Blair's efforts to cause people to better understand homosexuality.

Whatever else Blair did or did not do, he struck a responsive chord when he told the Church of Christ audience that he was ministering to *their* children, some of whom have already committed suicide because their families and churches rejected them and they were left without hope. He explained that he helped them to integrate an alternate lifestyle with meaningful Christian faith. He insisted that a gay or lesbian can't help being the way he or she is, that it is natural or genetical, and that the church should be realistic and accept this as a fact, and to *understand* rather than be judgmental and condemnatory.

But Dan Billingsley, minister of the University church, did not see it that way. It is a learned behavior, he insisted, and they can cease and desist from the practice, and when they repent God will forgive them. When he was asked how he would personally minister to a person with such a problem, he said he would advise they "take a cold shower." Sure enough, that was the line picked up by a reporter for the next edition of our daily paper. We may not intend it, but our folk often come across as insensitive and judgmental. Why is it that whether we debate "sectarians," atheists, or gays, it is *they* that win people's goodwill by their sweet reasonableness while we win the arguments by our polemics?

As Blair contended that homosexuality is inborn and Billingsley denied it, I thought of the gay physician with whom I visited an entire weekend a few years back, a meeting arranged by his wife in hopes of saving their marriage. "I am willing to compete with a woman," she told me in her misery, "but I can't compete with a man." He laid his life before me as only one who has studied medicine could. He identified the time in his young teens when he became fascinated by other boys, but never by girls, not even finally by the girl he married. He married because it was the thing to do, and he tried to make the marriage work, his children being one reason.

As one trained in science could, he described his struggle through the years, his desperate effort to relate to girls while constantly pulled toward boys. There was every indication that his orientation *was* natural and not learned. I was impressed with the profundity of his problem. Convinced that what he most needed was for a Christian minister to *listen* to him for at least once in his life, I spent the weekend listening. I did not clobber him with the usual Scriptures, which he had heard again and again and again. Nor did I advise that he settle the problem with cold showers. The problem is much more serious than that — and at least for once the church can refrain from oversimplification.

I did at last make one suggestion, beside the usual resources of prayer and commitment to God, and that was *sublimation.* I advised him to direct his orientation for loving a man to the Man we all love, the man Christ Jesus. "You can embrace him and lay your head on his breast like John did, and thus direct your physical desires into spiritual devotion." A lesbian might be urged to focus upon Mary, the blessed Mother of Jesus, in a similar way. Such urges, whether innate or acquired, can be sublimated, especially by the Christian who has spiritual resources to draw upon.

It is probably just as well that our debating days are almost a thing of the past, for they have been of questionable value, polarizing more than unifying. Most of our debating, whether on social or doctrinal issues, has served more to satisfy some preacher's ego and a crowd's curiosity that to further the cause of Christ.

Our Lord sometimes surprises us the way he dealt with those deeply involved in sexual sin. Unlike the spirit of debate, he spoke tenderly: "Neither do I condemn you. Go and sin no more." He was especially merciful toward those who were hurting.

But Jesus was not a Church of Christ minister, and that probably made some difference. —*the Editor*

OUR CHANGING WORLD

The pastor of the largest (24,000 members) Southern Baptist Church in the world, covering four city blocks of downtown Dallas (value $200 million), says his denomination is on the decline. W. A. Criswell, one of the richest preachers in the world who vows that all the salary he has received from the church will be returned at his death, insists that infidels have taken over his church's seminaries and have turned out preachers who no longer believe in evangelism. The Baptists will go the way of other mainline denominations, he says, and "God will raise up somebody else to take our place." He has hopes for the evangelical groups. "Give them time," he says. Since Criswell presides over what is sometimes called "The Baptist Vatican," he ought to know whereof he speaks.

Rubel Shelly, now on the faculty at David Lipscomb, writes in *Bible Truth* concerning Churches of Christ: "We have spent so much energy in intramural bloodletting that we have become an unattractive people to our religious neighbors — and to the more thoughtful and sensitive among our own people." Calling for more moderation, he quotes from a 1907 article from David Lipscomb: "The love of truth is a spirit of kindness and love toward all, even to the holder of error."

Christianity Today recently featured a lengthy discussion on the possibility of "an evangelical chair" at Harvard. The overture was made by Roger Martin, associate dean at Harvard Divinity School, who indicates that Harvard is interested in such a chair. The responses to this proposal reveal what an "evangelical" has come to mean to some folk. Kenneth Kantzer, once editor of *Christianity Today*, implies that a "genuine representative" could not believe such things as a late date for *Daniel* or that Isa. 40-66 was the work of a "second" Isaiah. I am now reading Dale Moody's *The Word of Truth*, who has no problem taking either of these positions, and who is more "evangelical" than that crusty old professor at Southern Baptist Seminary? Other "evangelicals" have a problem with consistency in calling for freedom at Harvard. Norman Geisler of Dallas Theology Seminary responded to the overture by challenging Harvard to show its "sincerity" by hiring several evangelicals, and thus demonstrate its "long-standing commitment to toleration and freedom of thought." Prof. Geisler would do well to call for freedom and toleration at his own institution. Dallas not only has a strict doctrinal statement for its faculty but for its students as well. In some instances Dallas has rejected students because they did not conform to the school's dispensational theology, even when they were premillennial. One would suppose that if a seminary believes it has the truth and is able to communicate that truth that it would not require that the students have their minds made up before they ever embark upon their studies. Hardly shades of Harvard! It is probably just as well to let Harvard be. If certain "evangelicals" took over, one would have to be a sectarian even to matriculate!

A printout from Oak Hill Chapel in St. Louis, where Carl Ketcherside is allowed, lists their Sunday evening speakers for February 1983. One is from the Wesleyan Church, one from the Christian Church, one from the Church of Christ, and one from the Chinese Gospel Church.

BOOK NOTES

Now and again we are asked about the old topical chain study Bible. There is a new one issued exclusively by the Nelson company with such features as: four major themes color-coded throughout the Bible, 50,000 left margin chain references keyed to 107 topics; 100,000 right margin cross references and translation notes, subject headings, 789 bottom-of-page commentary, wide single-column text. It is the New American Standard translation. In blue hardcover it is 29.95 postpaid (10.00 extra for black imitation leather, gift boxed). If you need a new Bible, this may be the one for you. If need be, we can send you one for inspection, and you can return it if you are not satisfied.

Something else new on our shelves are some exciting new books for children, books that teach time-honored Christian values, that teach compassion for others. These old classics, revised and updated, are John Bunyan's *Target Earth*, Samuel Wilberforce's *The Rocky Island,* Mrs. O. F. Walton's *A Peep Behind the Scenes;* John Bunyan's *Young Christian's Pilgrimage;* Mrs. Walton's *Christie's Old Organ* (about an orphan and an old man). These are all super stories for young Christians. 5.50 each postpaid.

If you want to read an impressive and inspirational treatment on nuclear disarmament, which claims to be a distinctly Christian response to the imminent peril of nuclear holocaust, we will send you *Nuclear Holocaust and Christian Hope*, which is recommended by Sen. Mark Hatfield, for 6.95 pp.

A popular item with our readers is *A Short History of the Early Church* by Harry Boer, who tells a lot of it, including the persecutions and how in less than 200 pages the canon was formed, 4.50 pp.

Johnson's Notes on the New Testament has long been the most popular commentary among Churches of Christ, and with good reason. A new edition is now available, complete in one volume. 12.95 postpaid.

RESPONSES TO
The Stone-Campbell Movement

In an earlier issue we gave a sampling of responses from scholars and journals to THE STONE-CAMPBELL MOVEMENT: AN ANECDOTAL HISTORY OF THREE CHURCHES by Leroy Garrett. This time the responses are from the rank and file among our readers.

It has given me a new perspective of history. I used to think of history in terms of names, dates, events, as if these were ends in themselves. Now I appreciate the philosophical side of history. Your book sheds light on the present. —*Phil Elam, Dallas, TX.*

I appreciated your book on *The Stone-Campbell Movement.* While I have been an ardent fan of Restoration history, your book made me sad and embarrassed at how far amiss we've gone. Hopefully the future may be brighter with the open minds and hearts of many of the young people in all segments of the movement. — *Jack Allbee, Bolingbrook, IL.*

I have read with interest much of the *Stone-Campbell* history. Enjoying the stories about the earnest and committed church fathers. —*Merrill Nicholson, Manitoba, Canada.*

I have read with interest and profit your book. People who are interested in the work which was begun by those devoted followers of Christ, are desirous of knowing what happened to it in the intervening years. Your contribution is most helpful. — *Leslie G. Thomas, Chattanooga, TN.*

Your book is certainly monumental, and I predict future generations will so credit it. Perhaps only you could so mingle objective and humorous detail in such arresting fashion. — *J. Ervin Waters, Temple, TX.*

I am requiring the boys who are going on a Restoration Heritage tour to read it before going. *Charles Gresham, Kentucky Christian College, Grayson, KY.*

I really do appreciate it. It explains some aspects of our history that I have never been able to understand. I hope I am not insulting you by saying that you and I must be alike in many ways for me to understand so well the history as you explain it.—*Davis McWhirter, Disciples of Christ Historical Society, Nashville, TN.*

Much of it I had known vaguely all of my adult life and much of it I purely didn't know. And much of what I "knew" turned out not to be so. — *Gilbert Nelson Page, McDade, TX.*

I was delighted to get my copy of *The Stone-Campbell Movement.* I was not disappointed at all. It is fascinating reading and I have gained a better perspective, understand-